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The Christian College

By

A. J. Nelson

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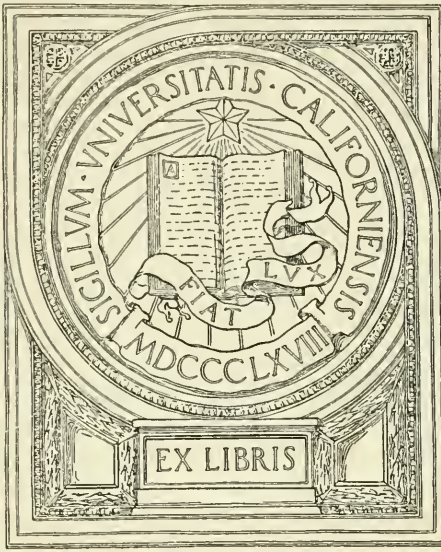

ROBERT ERNEST COWAN

THE

CHRISTIAN COLLEGE

AN ADDRESS,

BY

REV. A. J. NELSON, A. M.

AT THE

CENTENNIAL EDUCATIONAL MEETING,

HELD IN THE

M. E. CHURCH, NAPA CITY, CALIFORNIA,

FEBRUARY 15TH, 16TH AND 17TH.

SAN FRANCISCO:
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CORRESPONDENCE.

REV. A J. NELSON A.M.:

DEAR SIR: It affords me much satisfaction to learn that the urgency of the friends of sound education is compelling you to publish your admirable address on "The Christian College." I have already given public expression to my appreciation, but permit me to add again my voice to the long list of requests you have already received for a wide circulation of the address to which the people of Napa listened with such profit and delight. Our people are not selfish enough to wish to monopolize a pleasure which it were well for tens of thousands to enjoy. The question which you discuss lies at the chief nerve-center of our national life, and the manner of its settlement will inevitably determine the future of the greatest experiment of free government.

M. C. BRIGGS.

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THE

CHRISTIAN COLLEGE.

"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—*Job.*

WE are near the close of sixty centuries of human history, and human history and human experience both corroborate the declaration of the text.

The most complete character and loftiest intellect are the product of religious thought.

Every forward movement of the race has had its origin and inspiration in some great thought which has awakened and kindled to a blaze all the powers of the soul. History is but ideas worked out into deeds, formulated in declarations of rights, decisions of councils and courts, and which, after long conflict, have been crystallized in constitutions and organized in churches and states. Free thought has been the instrument in all reforms; religious ideas the origin of all great intellectual achievements and race-lifting.

We are closing the first century of our organic existence as a church. We measure events by years, but God does not measure moral movements by our almanacs.

The ratio of events is not reducible to any human formula; sometimes long years elapse without apparent progress—the forces are organizing, and when all is ready, a nation or a church is born in a day.

The two great institutions of the century and of modern history are American. Both were born on the same soil, born about the same time, and born out of the same common thought—the thought of *Liberty*. The spirit of the one fled from oppression and proclaimed all men free and equal. The soul of the other broke away from a fatalistic philosophy and a dead ecclesiasticism, and preached free will, free grace, and free men. One is American Republicanism; the other, American Methodism. One offers a home to all fugitives from oppression; the other, a heaven to "all who desire to flee from the wrath to come." One seeks to make man a complete citizen; the other proposes to instruct him how he may become a complete saint.

The race has but two great needs: the formation of character and the development of powers—*Wisdom* and *Understanding:* complete living and complete knowing; the need to be converted and the need to be educated.

The two great institutions needed by the coming centuries, then, are the church and the college. The two great leaders of the future, the chief instruments that are to mold society and the state, are the preacher and the college professor.

There are three modern theories of human culture: the *Scientific*, the *Literary*, and the *Christian*.

THE SCIENTIFIC THEORY

Is based upon the fallacy of false assumption: hence, can never result in the complete development of the race. It treats man as belonging only to this world. To learn the laws of nature, and how to use them for our own benefit, is the great object to be attained, according to this theory. To put the machinery of the body in working order, and to finish up and polish the intellect as a great engine to drive this machine, in order to better accomplish the secular work of this life, is the chief end

of scientific education. This theory makes no provision for heating the steam or for the proper instruction of an engineer.

Mind is propelled by motive as certainly as is the locomotive by steam. Reduce this power, and you reduce the forward motion in the same ratio. If motive is limited to this world, there is not sufficient power left in the most vigorous mind to overcome the up-hill grades of life.

The scientific theory has no provision for proper manly motive. It has no place for conscience, for it needs none. It determines human actions as it does the motions of the planets. Therefore, it is calculus man needs to act well his part, not conscience; and mathematics is worth more than morals to solve the problems of this life, by this theory.

What estimate would we place on the astronomer who calculates the movements of a planet without taking into the problem the great fact that there are other worlds upon which these movements depend? Conduct and highest culture depend as much on man's knowledge and belief in the future as the movements and velocity of a planet in its orbit depend on the fact of the worlds beyond.

By this theory education is only negative—only taking off the pressure and letting mind act.

"Remove ignorance," says Herbert Spencer, "and you put an end to crime." "Conduct is the adjustment of means to ends; good and bad is the wise or unwise adjustment of means to ends." But facts are more valuable than philosophies in the solution of the problem of life. History furnishes a cloud of witnesses, and all deny Mr. Spencer's proposition.

The knowledge of "good and bad" can only be attained by a broad generalization of all the facts and phenomena of life; hence, the scientific conscience is, at most, only a human syllogism.

The Signal Bureau may determine the condition of the continental current running from southwest to northeast, and

make shrewd guesses of the approaching storm; but it must have all the facts before it can make the complete generalization. But the facts of life are more numerous and more complex than the facts of the weather; and were this theory true, not one man in a hundred thousand would ever attain to a knowledge of right and wrong, and ignorance would be the only possible crime by the scientific theory.

Every system of culture that treats man only as an inhabitant of this world is both unsatisfactory and unscientific.

The civil and religious institutions are facts that must go into every broad generalization of life. Every church, every cemetery, is a proof of a power within that links man to another world. Hence, every college that makes no provision for the education of the conscience is a failure, and is behind the age, and behind all the ages of the past. Human nature is out of balance; appetite and passion rule the judgment and the conscience. Humanity is sick, weary and wan, pale and painted, suffering and sinning; it must have help. It is not quantity nor quality of brain that is most needed; the conviction of conscience is more valuable to the race than the secrets of physiology or the mysteries of chemistry; worth more to the State than all her public lands, more than all her public schools. Virtue is the only hope of the nation and the race.

THE LITERARY THEORY

Is broader and more elevating than the scientific, yet insufficient for the needs of man. It has furnished the world with specimens of more exalted character and of greater physical and intellectual achievements.

But it is built on a false hypothesis; on a half truth, which is a fatal error. It assumes that man is wrapt up in mind as the acorn in the oak. All he needs is development—soil and sunshine; that opportunity and education will develop the race.

The error is in substituting growth for goodness, polish for purity, culture for character, in the highest and best sense.

It rests upon a postulate that needs proof: that culture depends upon models instead of morals—on a mental bias instead of a new birth. The great masters of literary excellence are demonstrations of the inadequacy of this theory. The models used in our college classes and in the lecture-rooms have no tendency to quicken the conscience or arouse the spiritual faculties, and develop the whole man.

The Greek soul is heathen; its poetry is brilliant and beautiful, but it is pure paganism. Homer is a sublime artist, but destitute of all reverence. His matchless sentiments are all aglow; his brilliant imagination is on fire; he blazes and burns like the wild grass of the prairies, but leaves nothing for the soul but darkness and desolation. He feeds on the landscape; he digests the mountains and the hills; he lives in the rocky caves and shady dells; he drinks in the Ægean Sea to quench his thirst; and transmutes them all into charming words of rhythmic beauty. The imagination is excited, but the soul is left as bare and barren as the blasted heath where Macbeth's witches met.

Behind his forms of supernal beauty there is no personal presence to satisfy the human spirit. The highest types of men this theory can produce are lop-sided and unhappy. Beauty, passion, art, cannot cancel conscience nor meet the high demands of the immortal soul.

If the age depends for its highest culture on the gems of a pagan literature, it may be inspired by the gusts of passion, be impetuous, brave, and reckless; but without moral motive, true affection, or self-control.

Three men are principally responsible for the popular wave that now sweeps over two continents, coloring our literature and giving a momentum to the literary theory in most of our colleges—*Goethe, Carlyle, Emerson.*

Goethe must be acknowledged as a high priest in literature. A man of most marvellous intellect, he shot up, like a century-plant, far above his fellows; bloomed in the highest atmosphere, then perished in the shadow of his own genius—a pale, sickly critic; a proud but polished scholar; a keen, cold thinker, destitute of all moral emotion. He had flame without heat, color without substance; he produced beautiful flowers, but destitute of all fragrance; a wealth of matchless leaves, but no luscious fruit—a proof that genius and opportunity need soil in which to root themselves. Add conscience to his—

> "manner, mastery and might;
> His power of handling shadow, air, and sprite,"

And Goethe is supernal.

Carlyle was both the child of the college and the church—a giant in chains; a master of literature and philosophy; a cultured genius, and a moral maniac. Doubt—that damning disease of unconverted souls, the vibration of the restless spirit between "the everlasting yea and nay"—burst forth in eloquent strains of learned blasphemy that shock the moral sense. He moved forward toward the dismal future with the reckless sublimity of the tidal wave. Did he dash himself to pieces on the dark rocks of the eternal shore and foam on forever? The obligations of duty, the doctrines of destiny, must be commensurate with the scale and scope of mind and the development of its powers, or man must ever be unbalanced or unhappy. Had Carlyle been born again; had his Christian culture balanced his Titanic brain; had he been born from above—then had he been the most magnetic soul, the most magnificent mind, of the century. A great soul once awakened in a Christian country can never find rest till it find it in a crucified Christ. Life without a commensurate motive is but the philosophy of despair.

Emerson is the highest ideal of literary excellence, as he understood it—the peerless product of the American college divorced from Christian culture. He fed on the great thoughts of

the great men of all ages. His mind was a red-hot crucible, his soul a great evaporating dish, where sublimation and condensation and crystallization were going on constantly. No realm of art, or literature, or philosophy, he did not master, from Plato to Hamilton; from Zoroaster to Carlyle. He studied Homer and Job; Goethe and Napoleon; St. John and Swedenborg; but all from the literary side. He selects, condenses, restates in beautiful forms and with Emersonian emphasis. He has the insight of Swedenborg, the scholarship of Goethe, the ambition of Napoleon, and the egotism of Carlyle; with all their profundity and perfume, but without the conscience and skepticism of the former two, or the spiritual momentum and spontaneous life of the latter. He is subtile, refined, transcendent, and audacious. He is ideal; he belongs to no school, either in religion, or philosophy, or poetry; he lives on perfumes in the realm of the beautiful, and never troubles himself about the resurrection of the dead—a mystic seer, a devoted Druid, a literary scholar, a cultivated saint.

The doctrine of development and spontaneous generation, which has been so completely exploded and renounced by science, still remains popular in literature. It is the doctrine of the newspaper, the magazine, and the novel. It colors our poetry, and corrupts our pulpits. Depravity is regarded only as a dogma of the church; sin only a negation; virtue only developed vice; hence, man needs nothing but culture.

As well might the scientific theory propose to convert a crystal of quartz into a human conscience, or develop an atom into an angel, as for the literary theory to teach that degenerate man may become regenerate man by human culture.

THE CHRISTIAN THEORY.

The church must give some better reason for the Christian college than denominational pride or religious bigotry. We must have a sufficient reason, or an immense amount of impu-

dence or stupidity, to ask an intelligent people to erect buildings and endow professorships and found libraries in the presence of the vast facilities the State has furnished.

We must have an intelligent faith as a fountain of energy, resting on moral obligation as the motive power, to awaken sympathy, inspire enthusiasm, and create a base of supplies for an enterprise of so grand proportions.

To the question, "Why not hand over all the denominational schools to the State?" the fallacy is exposed by asking the same question from another standpoint: Why not the State hand over all her schools to the church?

The answer is as broad, as intelligent, and as American, as the question. It is as great a presumption and strain of authority for the State to assume to educate all the people as it is for the church. Facts show that the intelligence of the people is on the side of the church schools. Out of forty-five thousand college students, the State, with better appliances and more costly buildings, is educating only six thousand.

There are immense reservoirs of power in society that cannot be controlled by taxation or satisfied with massive buildings and magnificent machinery as substitutes for moral development.

The State school is based upon the rights and duties of man as a citizen.

The argument by which this proposition is maintained is a fallacy of false assumption, and is made to rest on three false postulates—false, because they contain but half the truth; and hence the gravest and best hidden error is cunningly substituted for the most important truth.

First—The free State depends upon the intelligence of the citizen; yes, but not on intelligence alone. All the history of past civilizations proves that the citizen is not free in the ratio of his intelligence. The men of Athens were both scholars and slaves. The cup of Harpalus contains both the answer to the fallacy and a lesson for the modern State. Demosthenes and Despotism may be

twin brothers—may live together again in modern civilization. This land of free schools may reach an Augustan age of State degradation.

The doctrine of the Father of our Country and the fathers of our schools was, that virtue and morality are more important to the citizen than mere intelligence. Washington said, in his last message to the nation, that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." This doctrine has been refined by modern theorizers until now, in less than a century, the public school system is made to depend on the prohibition of all religious teaching and the rejection of the Holy Scriptures—the only basis of morality acknowledged by the civilized world.

Second—It is the duty of the State to educate all who exercise the rights of citizenship.

If it be anti-republican for the church to educate or seek to control the education of the citizen, is it not preposterous for the State to assume such a prerogative? No government, however civilized, can be entrusted to control and enforce the education of her citizens. There must be checks both upon church and state. The doctrine that any State system shall ever become constitution law is both anti-republican and dangerous to the liberties that have been purchased at so priceless cost.

Third—All schools should be supported by a property tax, and be free to all.

This is an error and a wrong which has thus far been borne by the people because it is so well covered up by the fallacy, "free to all." The great majority of the citizens of this country are excluded from her own schools by the defects of our system. Our godless schools bar their doors from the best portion of her citizens. They prefer to pay their taxes to the State and make private provision for their children rather than avail themselves of our "free schools."

Our high schools and State universities are a waste of the money of a free people—taxation without representation.

State schools are on too narrow a gauge to attempt to educate the American people. After more than half a century of experience, with all the advantage of the most enthusiastic co-operation of all the Protestant religious denominations, and the most immense expenditure of money, and the use of appliances of every sort, the most intelligent and devoted citizens are more dissatisfied than ever before; the demand is for reform and reconstruction.

The leading educators of the nation are compelled to advocate the anti-republican doctrine that every free State system of education must be compulsory. But this doctrine, where it has become a law, is a dead letter. The free State cannot enforce any doctrine opposed to the instincts and religious sentiments of an intelligent people. Building upon a false premise, time will reveal the error and force the argument to its logical results. The public school system, based only on the intelligence of the people, after years of faithful trial, has at last been driven to the bold but logical conclusion now adopted by the leading educators of this country, and indorsed by many good but illogical minds—that "every free, compulsory system must be *secular*."

This conclusion, though logical, is obnoxious to many of our best citizens, and to all good people who are compelled, by poverty, to educate their children in the "free schools." It is out of harmony with the highest civilization, and anti-republican. Had secular, compulsory education been made the basis of our school system in the beginning, it would not have found a response in the heart of the people—it would have failed. It is a European thought grafted into an American institution, and will produce more and more friction as the years move on. The citizen must be moral or the State must die.

Culture, in every age, must include conscience, or the people will go back to paganism, and the State sink to degradation and die.

The college claims to be the fountain of knowledge, both past and present; the condensation of the scholarship, culture, and experience of all the past centuries. It presumes to be the only institution with authority to confer literary degrees and scholastic honors. It is the great conservator of the best interests of humanity; the expounder of principles that bind the centuries together. It must give shape to mind, and mold the thought of every age. If it be the fountain, it must be higher up in the hills than the people whom it presumes to supply. If it retain its dignity or maintain its authority, like Jupiter, it must live on Olympus, in the pure empyrean, and not be corrupted by the spirit of the age.

We live in a lop-sided age; hence the tendency to a lop-sided culture and a lop-sided college. The secular and scientific spirit seeks to change the *curriculum*, and rob it of its moral power. That which menaces the State, the church, and the college, is the commercial spirit of the century. It consumes the best energies, deforms the mind, secularizes the soul. The best brain is employed by the great corporations, and leaves the second-rate mind for the church and college. We are importing our clergy and college presidents as we do our carpets. England, Scotland, Canada and Ireland are filling our highest places as presidents of our leading colleges and pastors of metropolitan churches.

Ethics occupies the least space in our colleges, and among the best thinkers it seems to get but little attention.

The time spent in natural science, language and mathematics, compared with that devoted to moral science, is an indication of the place conscience occupies in the college course. We have journals published periodically in the interests of speculative science, summer schools of metaphysics; but no prominence is given anywhere to Christian ethics. Hence the antagonisms in society: depraved impulses, giving birth to mobs, apologizing for crime, moralizing on suicide, and legalizing intemperance, licentiousness and divorce.

The Christian college must lead in this reform, or ruin will overtake the State

We must no longer apologize for teaching the cardinal doctrines of Christianity in the recitations and in the college lectures.

The Christian theory of human culture is the only complete one. The world never had a complete Master till Jesus came; nor was a correct theory possible without a comprehensive anthropology. He who made man could alone give an analysis of his nature and provide for his development.

Man is the image of God—a trinity in unity; he has an animal, intellectual and moral nature; a mind, a heart, a conscience. These cannot be divorced without deformity to each and loss to the whole. Again, the normal man of this age is an ideal man—a product of the theories of the ages; he is not the man that matriculates in our colleges; in the schoolroom, we have to deal with depraved beings, moral weaklings; in our college classes, all need both moral restraints and moral helps.

Sin and grace are essential factors in every system of human culture. Moral life is necessary to the highest intellectual development. Moral training is first in the order of importance, and first in the order of time—"The fear of the Lord is the *beginning* of wisdom." The chair of Moral Science is the highest demand of the modern college; its work should begin with the preparatory school, and continue through every term in the entire course—a system of ethics based on personal obligation to God, embracing the doctrine of sin and grace; for without personal obligation to a Personal Being there can be no true ethical system.

That which is built on utility or poetic aspiration is without authority, and absurd. Morals can only be taught from a Christian standpoint, and our colleges must cease to apologize for religious instruction.

God is the center, circumference and native stimulus to

all healthy thought. Religion and its sublime problems have ever absorbed the attention of the best minds of the race.

Man must feed on the great truths of religion in order to reach the highest intellectual attainment. The surrender of self to the demands of one's own spirit is the genesis of all pure, exalted thinking; the birth-throe of profoundest thought. It gives energy, tone and sublimity to the sensibilities; it widens the base of the understanding, increases the mental range, equips the imagination, so that all height and depth, the past and present, the future and the infinite, are brought within the field of human exploration.

Were it possible to subtract from the field of thought all questions of duty and destiny, there would not remain enough of mental stimulus to make an average man, out of the best brain, with all the books, buildings and appliances the age could furnish.

Religious problems cannot be banished from the college *curriculum*. They cannot be excluded. They must be solved. They are interwoven with the daily recitations, the experiments in the laboratory, and the lectures from the rostrum.

The Scientific Theory proposes to deal only with facts and phenomena. Well, is Christ not a fact? is Christianity not a phenomenon? What must the college do with them? It is compelled to give some intelligent solution; some satisfactory classification of the problems of Christianity, or close its doors. Mind was never more wide-awake; it is pushing its inquiries to the very verge of thought. The soul, once awakened, must have help. The thought of God, duty and destiny once entertained, the sound mind will never cease to vibrate between Christianity and skepticism till it has found rest in some satisfactory solution. It will attempt to explore heaven and fathom hell without license from church or state; hence, it is impossible to teach anything in the modern college without teaching some theory about God and human duty.

Every professor in every chair in the colleges of this age is a professor of theology. Every professor preaches, with or without license or ordination. More theological problems are discussed in the college than in the average pulpit, and every student receives a religious bias. Every college that proclaims that it does not meddle with questions of religion is a fraud—a species of cowardice and dishonesty that ought to be exposed.

The professor of science may endeavor to limit all discussion to what appears in the field of the telescope, or the focus of the microscope, or the residuum of the evaporating dish. He may talk of atoms and molecules, protoplasm and transmutation, forces and affinities; but the awakened soul is not satisfied to feed on dictionaries. It asks: Can matter be endowed with living force? or does Christ uphold all things by the word of his power?

The question must be answered, and the answer depends on the man in the chair.

The professor of literature has a gallery of gods, a pantheon of geniuses, heroes, and demi-gods, and divine men; but has no place for the greatest phenomenon in the history of the race—no place for him who is "the fullness of the Godhead bodily."

The college of the incoming century must classify Jesus, and find some place and satisfactory exposition for the great facts and phenomena of Christianity, or cease to talk of scientific methods, or surrender its charter.

Conscience, under the restraint and culture of Christian ethics, is the great want of the age and the race; it is the great want of the age. We must not attempt to put brakes on the business spirit of the age; the commerce of to-day is the growth of all the centuries, and the legitimate outgrowth of the discoveries of this age. It cannot be crushed; it must not be discouraged. We must rather bring up the slow, depraved side of humanity; religion must give direction to our culture, and conscience guide the affairs of commerce. Morals must be the

great factor in the education of the people. This is the American idea of the citizen. Virtue is more important than mere intelligence. We need science to create more bread, cheaper and better clothes, and more convenient and beautiful homes; we need machinery and corporations to save labor and time, that the race may be lifted up. But morality must balance the spirit of the age, or depravity, like dynamite, may blow the nation to atoms. It is the power back of intellect that stimulates thought, checks the passions, corrects the judgment, modifies the sensibilities, governs the will, and tips the scales in the emergencies of life, and gives character to the citizen.

It is the great want of the race. It is the highest fountain of energy. The clock clogs by the accumulations of dust; it must be cleaned and oiled, in order to keep time. The heart not under the control of conscience, like the California Geysers, sends forth streams hot and sulphurous, that poison the atmosphere and kill the grass, and fade the flowers on the hillsides. Under the power of a healthy conscience the soul moves forward and upward with a sublime energy. The movement is spontaneous, heaven-born. As the eagle is not fettered by his ignorance of the analysis of the laws of aerial navigation, but makes his mathematical curves and attains his highest altitude by a fresh-born instinct, so consecrated genius has never depended on scholastic gamuts for its highest notes. The highest attainments made in the history of the race have been made by mind under the supreme control of conscience. The grandest discoveries, the most useful inventions, the most exalted creations, the tumultuous rapture that has thrilled the ages, the souls that have poured forth their treasures in richest rhythm, are those who have moved under the power of a cultivated conscience.

True science is the product of the love of knowledge. Immortal literature must be born out of a supreme love of the beautiful. The beautiful in the forms of sense must have a

higher origin than human imagination. It must not only be "the splendor of the true"—the ideal of Plato—but the splendor of the TRUTH.

If there is nothing back of beauty—no personal, eternal ideal; if there is no morality in art, then is there no real inspiration. The great world-poets belong to the school of conscience of necessity. They live in the realm of broader thought and higher sentiment; have greater powers of intuition, more subtileness, keener analysis, more spirituality. The most exalted genius has ever lingered about the great problems of being, duty, and destiny. Here, in this realm of angels and personal presence, they must ever remain. The college and the church can never be divorced, but at the expense of the forward movement of the race. The college halls are next in importance to our church altars. All beyond the conversion of the soul and its spiritual growth that man needs is education — complete, symmetrical development.

The work contemplated in the elevation of the race is the renewal of a depraved nature and the development of fallen, feeble faculties. Any system that makes no provision for the doctrines of sin and grace can never succeed in meeting the wants of men. The Christian College is as old as the church, and essential to its existence and growth. The colleges at Jerusalem, Tarsus, Alexandria, Antioch, Rome and Cæsarea were the outgrowth and helpmeets of the church. The reformation began in the college, and here our Methodism found both a birth-place and a cradle.

The college of the future needs a new text-book and a new chair. Christianity is both a science and a literature as well as a religion. Its history is full of facts, wonderful phenomena, and most remarkable achievements. It has exerted the greatest influence on civilization, moral reforms, and the speculative thought of the centuries. Jesus is the greatest fact in the his-

tory of the race. This scientific age must find a place for these facts and phenomena, or confess its impotency.

We have authority for teaching Christianity in the great commission. Go preach and teach, is the divine plan in the divine order.

Physical science should have a large space in the college *curriculum*. It should be studied not less, but more; but studied from a new standpoint, and from a higher motive. Analysis and classification is the chief aim of modern science; secular advantage the great motive. But nature, like its Author, lies beyond the realm of pure reason; beyond the limits of the purely scientific, secular soul. It shrinks from the gaze of the microscope, and can only be seen through a glass darkly. It rebels at being pounded in a mortar; it escapes from the fires of the crucible unseen, like the angel of Manoah, without uttering a word or revealing its great secrets.

Nature has no free school, no complimentary tickets; heaven confers no honors till fairly won. He that would hear the concerts of the woods, drink in the beauties of the landscape, and feed on flowers, must live like Prospero in the enchanted Isle of Harmony; must hunger and thirst; hear with the heart and see with the soul. Nature is not mere material atoms bound together by molecular attraction; it has its ethical side. Its great secrets are revealed only to the highest motive and by the most subtile laws of spirit. The highest knowledge comes through contemplation, rather than reflection. There is a logic of the soul that must find a place in the college of the future centuries.

The sacred literature of Christianity contains the grandest truths, the most matchless forms of expression, and the only true philosophy of language.

Truth is transcendent, ineffable. It cannot be defined nor expressed in propositions or by diagrams. The highest truth must be incarnated to be understood by mortals; must be real-

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ized by the human soul. Next to the study of Jesus' life—which is a living drama, a moral epic—is the study of his language. His language is the perfect expression of a perfect mind. It consists of words and their correlation or arrangement.

His words are physical pictures of thought. His rhythm is the expression of the emotion of his soul. He takes his vocabulary, paradigms, and metaphors from nature—the original text-book on rhetoric, containing the sum of all language, the complete grammar of God, the key to all human expression. Proverb and paradox, parable and poem, are the divine forms of expression. Jesus found Palestine full of ethics and theology. It was the the transcript of his own mind—a stereotyped edition for all time.

A chair of sacred rhetoric, where Moses, and the prophets, and the Psalms, and the methods of Jesus are taught, and the the philosophy of language is studied from these old text-books, is essential to the highest literary and Christian culture—essential to a profound and correct interpretation of the Holy Scriptures.

Christianity has a sacred literature unequaled in its wealth of thought and models of expression. If the highest culture demands the study of the models of the Greek and Latin masters and the philosophic methods of Plato and Aristotle, how can we neglect the manner and methods of Jesus, or the style and charming rhetoric of the prophets and evangelists?

We need a text-book on the methods of thought and the style of expression of Jesus, who is the prince of philosophers and rhetoricians—a text-book that will classify the facts of Christianity, bring to the front the sublimest literature and a true anthropology; the doctrines of depravity and sin; grace and salvation, and the helps of the Holy Spirit—the only basis upon which a correct and symmetrical culture is possible.

The college of the coming century must be broader, more scientific, more religious, and more closely wedded to the

church. The stability of the state, the purity and power of the church, and the elevation of the race, will depend more on the Christian College in the future than ever before. It must be endowed, and ought to be made as free as the church. The church has the wealth, and the tendency is in this direction. Sixty-one million five hundred thousand dollars, the free-will offerings of Christian men to Christian schools in the last ten years, are both prophecy and prelude that a system of Christian education shall be established in California that shall be a monument to the Christian men of this age and a rich inheritance to the unborn generations.

Christian men of California: You live in a commercial age; its spirit is developing your latent energies. Let it not absorb your noblest powers, or color your highest life. Let your beneficence be on the same scale with your secular success. Put the church and the Christian College on the same plane, at least, with the hotels and warehouses, railroad palaces and princely homes of the money kings.

Heaven has provided only for the divine renewal of the human soul; the work of providing for the complete culture of the race is left to be done by the renewed man.

May Heaven not be disappointed in the Christian men of California!

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